Hib. 4. 658. 2.

IMMANUEL,

OR,

THE MYSTERY

OF THE

INCARNATION

OF THE

SON OF GOD.

UNFOLDED

By *James Usher*, Archbishop of ARMAGH.

John 1. 14.

The Word was made Flesh.

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THE MYSTERY OF THE INCARNATION OF THE SON OF GOD.

THE holy Propher, in the book of the *a Proverbs*, poseth all such as have not *learned wisdome, nor known the knowledge of the holy*, with this Question; *who hath ascended up into Heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? What is his name, and what is his SONS name, if thou canst tell?* To help us herein, the *SON* himself did tel us, when he was here upon earth, that *b None hath ascended up to Heaven, but he that descended from Heaven, even the Son of man which is in Heaven.* And that we might not be ignorant of his *name*, the Prophet *Esay* did long before foretel, that *c Unto us a Child is born; and unto us a Son is given; whose name shall be called Wonderfull, Counseller, The Mighty God, The everlasting Father, The Prince of Peace.*

a Pro. 30. 3, 4.

b John 3. 13.

c Esa. 9. 6.

Where, if it be demanded, how these things can stand together? that the *Son of Man* speaking upon earth, should yet at the same instant be *in Heaven?* that the *Father of eternity* should be *born in time?* and that the *Mighty God* should become a *Child*; which is the weakest state of Man himself? we must cal to mind, that the first letter of this great Name, is WONDERFUL. When he appeared of old to *Manaoh*, his *name was Wonderful*, and he did wonderously. *Judg.* 13. 18, 19. But that, and all the wonders that ever were, must give place to the great mystery of his Incarnation; and in respect thereof, cease to be wonderful; for this work that may be verified, which is spoken of those wonderful judgements, that God brought upon *Ægypt*; when he would shew his power, and have his name declared throughout all the earth, *e Before them were no such; neither after them shal be the like.*

d Exod. 9. 16.

e Ibid. chap. 10. 14. & 11. 6.

Neither the creation of all things out of nothing, which was the beginning of the works of God (those 6 working daies putting as it were

an end to that long Sabbath that never had beginning; wherein the
f John 17 5. Father, Son, and Holy Ghost did infinitely (*f*) glorifie themselves, and
g Prov. 8. 30. (*g*) rejoice in the fruition one of another, without communicating the notice thereof unto any creature) nor the resurrection from the dead, and the restauration of all things, the last works that shal go before that everlasting Sabbath (which shal have a beginning, but never shal have end;) neither that first, I say, nor these last, though most admirable pieces of work, may be compared to this, wherein the Lord was pleased to shew the highest pitch (if any thing may be said to be highest in that which is infinite, and exempt from all measure and dimensions) of his Wisdome, Goodness, Power, and Glory.

The Heathen Chaldeans, to a question propounded by the King of
b Dan. 2. 11. *Babel*, make answer; *b* that it was a *rare thing* which he required, and that none other could shew it, *except the gods, whose dwelling is not with flesh.* But the rarity of this lyeth in the contrary to that which they imagined to be so plain: that he *i who is over all, God blessed for ever,*
i Rom. 9. 5. should take our flesh and dwel, or * pitch his *Tabernacle* with us. That
* ἐσκήνωσε. John 1. 14. as *k* the glory of God filled the *Tabernacle* (which was a *l* figure of
k Exod. 40. 34, 35. the humane nature of our Lord) with such a kind of fulness, that
l Heb. 9. 9, 11. *Moses* himself was not able to approach unto it; (therein comming
m Heb. 3. 3, 6. short, *m* as in all things, of the Lord of the house) and filled the
n John 2. 19, 21. Temple of *Solomon* (a type likewise *n* of the body of our *Prince of*
o 2 Chro. 7. 1, 2. *peace*) in *o* such sort as the Priests could not enter therein: so *p in him*
p Colos. 2. 9. *all the fulness of the Godhead should dwel bodily.*

And therefore, if of that Temple, built with hands, *Salomon* could
q 2 Chr. 6. 18. say with admiration: *q But wil God in very deed dwel with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house, which I have built?* of the true Temple, that is not of this building, we may with great wonderment say with the Apo-
r 1 Tim. 3. 16. stle, *r Without controversie, great is the mystery of religion: God was manifested in the flesh*; yea, was made of a woman, and born of a Vir-
s Esa. 7. 11, 14. gin; a thing so *s* wonderful, that it was given for a sign unto unbeleevers seven hundred and forty years before it was accomplished; even a sign of Gods own chusing, among all the wonders in the depth, or in the heighth above. *Therefore the Lord himself shal give you a sign, Behold, a Virgin shal conceive and bear a Son, and shal cal his name Immanuel.* Esa. 7. 14.

A notable wonder indeed, and great beyond all comparison. That
t Gal. 4. 4. the Son of God should be *t made of a Woman*; even made of that Wo-
u John 1. 3. Col. 1. 16. man, which was *u* made by himself. That her *womb* then, and
x Act. 3. 21. the *x heavens* now, should *contain* him whom *y The Heaven of Hea-*
y 1 Kin. 8. 27. *vens cannot contain.* That he who had both Father and Mother, whose pedegree is upon record even up unto *Adam*, who in the fulness of time was brought forth in *Bethlehem*, and when he had finished his course, was *cut off out of the land of the living at Jerusalem*; should yet notwithstanding be in truth, that which his shadow *Melchisedeck*
z Heb. 7. 3. with Esa. 53 8. & Mic. 5. 2. was only in the conceit of the men of his time, *z without Father, without Mother, without Pedegree, having neither beginning of daies*

nor

nor end of life. That his Father ſhould be (*a*) *greater* then he; and yet he his Fathers (*b*) *equal.* That he (*c*) *is*, before *Abraham was*; and yet *Abrahams* birth preceded his, wel nigh the ſpace of 2000 years. And finally, that he, who was *Davids Son*, ſhould yet be *Davids* Lord: (*d*) a caſe which plunged the greateſt Rabbies among the Phariſees: who had not yet *learned this wiſdome, nor known this knowledge of the holy.*

a John 14.28.
b John 5.18. Phil.2.6.
c John 8.58.
d Mar.22. 42,43.

The untying of this knot dependeth upon the right underſtanding of the wonderful conjunction of the divine and humane Nature in the unity of the perſon of our Redeemer. For by reaſon of the ſtrictneſs of this perſonal union; whatſoever may be verified of either of thoſe Natures, the ſame may be truly ſpoken of the whole Perſon, from whetherſoever of the Natures it be denominated. For the clearer conceiving whereof, we may cal to mind that which the Apoſtle hath taught us touching our Saviour. (*e*) *In him dwelleth all the fulneſs of the Godhead bodily*, that is to ſay, by ſuch a perſonal and real union, as doth inſeparably and everlaſtingly conjoin that infinite Godhead with his finite Manhood in the unity of the ſelf-ſame individual Perſon.

e Col.2.9.

He in whom that fulneſs dwelleth, is the *PERSON*: *that* fulneſs which ſo doth dwel in him, is the *NATURE*. Now there dwelleth in him not only the fulneſs of the *Godhead*, but the fulneſs of the *Manhood* alſo. For we believe him to be both perfect God begotten of the ſubſtance of his Father before all worlds; and perfect Man, made of the ſubſtance of his Mother in the fulneſs of time. And therefore we muſt hold there are two diſtinct *Natures* in him: and two ſo diſtinct, that they do not make one compounded nature: but ſtil remain uncompounded and unconfounded together. *But He* in whom the fulneſs of the Manhood dwelleth is not one, and he in whom the fulneſs of the Godhead, another: but he in whom the fulneſs of both thoſe natures dwelleth, is one and the ſame *Immanuel*, and conſequently it muſt be believed as firmly, that he is but one *Perſon*.

And here we muſt conſider, that the divine Nature did not aſſume an humane Perſon, but the divine Perſon did aſſume an humane Nature: and that of the three divine Perſons it was neither the firſt nor the third that did aſſume this Nature; but it was the middle Perſon, who was to be the middle one, that muſt undertake this mediation betwixt God and us; which was otherwiſe alſo moſt requiſite, as wel for the better preſervation of the integrity of the bleſſed Trinity in the Godhead, as for the higher advancement of Mankind by means of that relation which the ſecond Perſon the Mediator did bear unto his Father. For if the fulneſs of the Godhead ſhould have thus dwelt in any humane Perſon, there ſhould then a fourth Perſon neceſſarily have been added unto the Godhead: and if any of the three Perſons, beſide the ſecond, had been born of a Woman; there ſhould have been two Sons in the Trinity. Whereas now the Son of God and the Son of the bleſſed Virgin, being but one perſon, is conſequently but one Son; and ſo no alteration at all made in the relations of the Perſons of the Trinity.

Againe, in reſpect of us, the Apoſtle ſheweth, that for this

very end (*f*) *God sent his own SON made of a Woman; that WE might receive the adoption of SONS*: and thereupon maketh this inference; *wherefore thou art no more a Servant, but a SON, and if a SON, then an HEIR of God through Christ*; intimating thereby, that what relation Christ hath unto God by Nature, we being found in him have the same by Grace. By nature he is (*g*) *the only begotten son of the Father*: but this is the high grace he hath purchased for us; that (*h*) *as many as received him, to them he gave power*, or priviledge, *to become the Sons of God*, even *to them that beleeve on his name*. For although he reserve to himselfe the preheminence, which is due unto him in a * peculiar manner, of being (*i*) *the first born among many brethren*: yet in him, and for him, the rest likewise by the grace of adoption are all of them accounted as *first borns*.

So God biddeth *Moses* say unto *Pharaoh*: (*k*) *Israel is my Son, even my first born. And I say unto thee; Let my son go, that he may serve me: and if thou refuse to let him go; behold I will slay thy son*, even *thy first born*. And the whole Israel of God, consisting of Jew and Gentile, is in the same sort described by the Apostle to be (*l*) *the generall assembly and Church of the first born inrolled in heaven*. For the same reason that maketh them to be *Sons*, to wit, their incorporation into Christ, the selfe same also maketh them to be *first borns*: so as (however it fal out by the grounds of our Common Law) by the rule of the Gospel this consequence will still hold true; (*m*) *if children, then heirs, heirs of God, and joint-heirs with Christ*. And so much for the *SON*, the *Person* assuming.

The *Nature* assumed, is *the seed of Abraham, Heb.* 2. 16. *the seed of David, Rom.* 1. 3. *the seed of the Woman, Gen.* 3. 15. the *WORD*, (*n*) in the second person of the Trinity, being (*o*) made *FLESH*, that is to say (*p*) *Gods own Son* being *made of a Woman*, and so becomming truly and really (*q*) *the fruit of her womb*. Neither did he take the substance of our nature only, but all the properties also and the qualities thereof: so as it might be said of him, as it was of *Elias* and the (*s*) Apostles; that he was *a man subject to like passions as we are*. Yea, he subjected himself (*t*) *in the daies of his flesh* to the same (*u*) *weaknes* which we find in our own frail nature, and was compassed with like *infirmities*; and in a word, *in all things was made like unto his brethren*, * sin only accepted. Wherein yet we must consider, that as he took upon him, not an humane *Person*, but an humane *Nature*; so it was not requisite he should take upon him any *Personal* infirmities, such as are, madnes, blindnes, lameness, and particular kinds of diseases, which are incident to some only, and not to all men in generall; but those alone which do accompany the whole nature of mankind, such as are hungring, thirsting, wearines, grief, pain, and mortality.

We are further here also to observe in this our (*x*) *Melchisedeck*, that as he had no *Mother* in regard of one of his natures, so he was to have no *Father* in regard of the other; but must be born of a pure immaculate Virgin, without the help of any man.

And

f Gal. 4. 4, 5, 7.

g John 1. 14. & 3. 16.

h John 1. 12.

* *Propter quod unumquodq; est tale, illud ipsum est magis tale.*

i Rom. 8. 29.

k Exo. 4. 22, 23.

l Heb. 12. 23.

m Rom. 8. 17.

n 1 John 5. 7.

o John 1. 14.

p Gal. 4. 4.

q Luke 1. 42. Jam. 5. 17.

Humani ipsum vocabulo ipsum ostendunt. Acts 14. 15.

s Heb. 5. 7.

t 2 Cor. 13. 4. Heb. 2 17, 18. & 4. 15.

* *Inter Timiditatem, & hominum infirmitatem, & iniquitatem, Mediator factus est homo non iniquus, sed tamen infirmus: ut ex eo quod non iniquus, jungeretur Deo; ex eo quod infirmus, propinquaret tibi.* *Aug. Præf. in enarrat.* 2. *Psal.* 29.

x Heb. 7. 3.

And this also was most requisite, as for other respects, so for the exemption of the assumed nature from the imputation and pollution of *Adams* sin. For (*y*) sin having by that one man entred into the world; every Father becommeth an *Adam* unto his child, and conveieth the corruption of his nature unto all those whom he doth beget. Therefore our Saviour assuming the substance of our nature, but not by the ordinary way of natural generation, is thereby freed from all the touch and taint of the corruption of our flesh; which by that means only is propogated from the first man unto his posterity. Whereupon he being made *of* man but not *by* man, and so becomming the immediate fruit of the *womb*, and not of the *loins*, must of necessity be acknowledged to be (*z*) that *HOLY THING*, which so was born of so blessed a Mother. Who although she were but the passive and material principle of which that precious flesh was made, and the holy Ghost the agent and efficient; yet cannot the man Christ Jesus thereby be made the *Son* (*a*) of his own Spirit; because Fathers do beget their children out of their own substance: the Holy Ghost did not so, but framed the flesh of him, from whom himself proceeded, out of the creature of them both, (*b*) *the handmaid of our Lord*; whom from thence *all generations shall call blessed.*

That blessed womb of hers was the Bride-chamber, wherein the Holy Ghost did knit that indissoluble knot betwixt our humane nature and his Deity: the Son of God assuming into the unity of his person that which before he was not; and yet without change (for so must God still be) remaining that which he was; whereby it came to pass that (*c*) this *holy thing which was born of her*, was indeed and in truth to be called the *SON OF GOD.* Which wonderful connexion of two so infinitely differing natures in the unity of one person, how it was there affected; is an inquisition fitter for an Angelical intelligence, then for our shallow capacity to look after: to which purpose we may also observe, that in the Fabrick of the *Ark* of the Covenant, (*d*) the posture of the faces of the *Cherubims* toward the *Mercy-seat* (the type of our Saviour) was such, as would point unto us, that these are the things which *the Angels desire to* * *stoop and look into.*

And therefore let that satisfaction, which the Angel gave unto the Mother Virgin (whom it did more especially concern to move the question, (*e*) *How may this be?*) content us, (*f*) *The power of the Highest shall over-shadow thee.* For as the former part of that speech may inform us, that (*g*) *with God nothing is impossible:* so the latter may put us in mind, that the same God *having over-shadowed* this mystery with his own vail, we should not presume with the men of (*h*) *Beth-shemesh* to look into this *Ark* of his; lest for our curiosity we be smitten as they were. Only this we may safely say, and must firmly hold: that as the distinction of the Persons in the holy Trinity, hindereth not the unity of the Nature of the Godhead, although every Person entirely holdeth his own incommunicable property; so neither doth

y Rom. 5. 12.

z Luke 1. 35.

a Gal. 4. 6. Rom. 8. 9.

b Luke 1. 38, 48.

c Luke 1. 35.

d Exod. 37 9.

* Peter 1. 12. 1 Pet. 1. 12.

e Luke 1. 34.

f Ibid. ver. 35.

g Ibid. ver. 37.

h Sam. 6. 19.

doth the distinction of the two natures in our Mediator, any way cross the unity of his Person, although each nature remaineth entire in it self, and retaineth the properties agreeing thereunto, * without any conversion, composition, commixion, or confusion.

When (i) *Moses* beheld the bush burning with fire, and yet no whit consumed, he wondred at the sight, and said; *I will now turn aside and see this great sight, why the bush is not burnt.* But when God thereupon called unto him out of the midst of the bush, and said, *Draw not nigh hither*, and told him who he was; *Moses* trembled, hid his face and durst not behold God. Yet although being thus warned, we dare not draw so nigh; what doth hinder but we may stand aloof off, and wonder at this great sight? (k) *Our God is a consuming fire*, saith the Apostle: and a question we find propounded in the Prophet, (l) *Who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings?* *Moses* was not like other Prophets, but (m) God spake unto him face to face, as a man speaketh unto his friend: and yet for all that when he besought the Lord that he would shew him his glory; he received his answer, (n) *Thou canst not see my face: for there shall no man see me and live.* *Abraham* before him, though a special (o) *friend of God*, and the (p) father of the *faithfull*, the children of God; yet held it a great matter that he should take upon him so much as to (q) speak unto God, being *but dust and ashes.* Yea, the very Angels themselves (r) (*which are greater in power and might*) are fain to (s) cover their faces, when they stand before him; as not being able to behold the brightness of his glory.

With what astonishment then may we behold our dust and ashes assumed into the undivided unity of Gods own person; and admitted to dwel here as an inmate under the same roof? and yet in the midst of those everlasting burnings, the bush to remain unconsumed, and to continue fresh, and green for evermore. Yea, how should not we with *Abraham* rejoice to see this day, wherein not only our nature in the person of our Lord Jesus is found to dwel for ever in those everlasting burnings; but, in and by him, our own persons also are brought so nigh thereunto, that (t) God doth set his sanctuary and Tabernacle among us, and dwel with us; and (which is much more) maketh us our selves to be the (u) *house* and the (x) *habitation*, wherein he is pleased to dwel by his Spirit; according to that of the Apostle: (y) *Ye are the temple of the living God, as God hath said; I will dwell in them and walk in them, and I will be their God, and they shall be my people*; and that most admirable praier, which our Savior himself made unto his Father in our behalf. (z) *I pray not for these alone, but for them also which shal believe on me through their word: that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may beleeve that thou hast sent me. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*

To compass this conjunction betwixt God and us, he that was

to

* Ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως. (Concil. Chalced. Act. 5. & apud. Evag. l. 2. hist. Eccl. c. 4.) inconfusè, incommutabiliter, indivisè inseparabiliter. (Jo. Maxentius in Catholicæ suæ Professionis in A. Concil. Rom. sub Martino 1.)

i Exod. 3. 2, 3, 5, 6. Act. 7. 31, 32.
k Heb. 12. 29.
l Esa. 33. 14.
m Num. 12. 6, 7, 8.
n Exod. 33. 11. & Exod. 33. 19, 20.
o Esa. 41. 8. 2 Chron. 20. 7. Jam. 2. 23.
p Rom. 4. 11, 16. Gal. 3. 7.
q Gen. 18. 27.
r 2 Pet. 2. 11.
s Esa. 6. 2.

t Lev. 26. 11, 12. Ezek. 37. 26, 27. Rev. 21. 3.
u Heb. 3. 6.
x Eph. 2. 22.
y 2 Cor. 6. 16.

z John 17. 20, 21, 22, 23.

to be our (*a*) JESUS or *Saviour*, must of necessity also be IMMANUEL; which being interpreted is, *God with us*; and therefore in his *Person* to be Immanuel, that is, God dwelling with our flesh; because he was by his office too to be Immanuel, that is he who must make God to be at one with us. For this being his proper office, to be (*b*) *Mediator between God and men*, he must partake with both: and being from all eternity consubstantial with his Father, he must at the appointed time become likewise consubstantial with his children. (*c*) *Forasmuch then as the children are partakers of flesh and blood; he also himself likewise took part of the same*, saith the Apostle. We read in the Roman History, that the Sabins and the Romans joining battel together, upon such an occasion as is mentioned in the last Chapter of the Book of *Judges*; of the children of *Benjamin*, catching every man a wife of the daughters of *Shiloh*; the women being daughters to the one side, and wives to the other, interposed themselves and took up the quarrell, so that by the mediation of these, who had a peculiar interest in either side, and by whose means this new alliance was contracted betwixt the two adverse parties; they who before stood upon highest terms of hostility, * did not only entertein peace, but also joined themselves together into one body and one state.

a Mat. 1. 21, 23. See *Anselmus. Cur Deus homo.*

b 1 Tim. 2. 5.

c Heb. 2. 14.

* *Sic pax facta fœdusque percussum: secutaq; res mira dictu, ut relictis sedibus suis novam in Urbem hostes demigrarent, & cum generis suis avitas opes pro dote sociarent.* L. Flor. Histor. Rom. l. 61. c. 1.

God and we were (*d*) *enemies*, before we were *reconciled to him by his Son*. He that *is to* be (*e*) *our peace*, and to *reconcile us unto God*, and to *slay this enmity*, must have an interest in both the parties that are at variance, and have such a reference unto either of them, that he may be able to send this comfortable message unto the sons of men; (*f*) *Go to my brethren, and say unto them: I ascend unto my Father, and your Father; and to my God and your God.* For as long as *g he is not ashamed to cal us brethren*; *h God is not ashamed to be called our God*; and his entring of our appearance, in his own name and ours, after this manner; *i Behold, I, and the children which God hath given me*; is a motive strong enough to appease his Father, and to turn his favourable countenance towards us: as on the other side, when we become unruly and prove rebellious children; no reproof can be more forcible, nor inducement so prevailent (if there remain any spark of grace in us) to make us cast downe our weapons and yeeld, then this. *k Doe yee thus requite the Lord. O foolish people and unwise? Is not he thy Father that hath bought thee?* and bought thee *l not with corruptible things, as silver and gold, but with the precious blood* of his own Son.

d Rom. 5. 10.

e Eph. 2. 14, 16.

f John 20. 17.

g Heb. 2. 11.

h Heb. 11. 16.

i Heb. 2. 13.

k Deut. 32. 6.

l 1 Pet. 1. 17, 18, 19.

How dangerous a matter it is to be at odds with God, old *Eli* sheweth by this main argument. *m If one man sinne against another, the Judge shall judge him: but if a man sin against the Lord, who shall plead* or *intreat for him?* and *Job*, before him. *n He is not a man as I am, that I should answer him, and we should come together in judgement: neither is there any Daies-man* or *Umpire betwixt us, that may lay his hand upon us both.* If this general should admit no manner of exception, then were we in a woful case, and had cause to weep much more then S. *John* did in the Revelation; when *o* none was found *in Heaven, nor*

m 1 Sam. 2. 25.

n Job. 9. 32, 33.

o Rey. 5. 3, 4.

in

in earth, nor under the earth, that *was able to open the book* which he ſaw in the right hand of him which ſate upon the Throne, *neither to look thereon.* But as S. *John* was wiſhed there, to refrain his weeping, be-
p Rev. 5. 5. cauſe (*p*) *the Lion of the tribe of* Juda, *the root of* David, *had prevailed to open the book, and looſe the ſeven ſeals thereof:* ſo he himſelfe elſewhere
q 1 John 2, 1, 2. giveth the like comfort unto all of us in particular, (*q*) *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous: and he is a propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world.*

r 1 Tim. 2. 5, 6. For as (*r*) there is *one God,* ſo there is *one Mediator between God and men, the man Chriſt Jeſus, who gave himſelf a ranſome for all;* and in diſcharge of this his office of mediation, as the only fit umpire to take up this controverſie, was to lay his hand aſwel upon God the party ſo highly offended, as upon *Man* the party ſo baſely offending. In things
ſ Heb. 5. 1, & 2. 17. concerning God, the *Prieſthood* of our Mediator is exerciſed. (*ſ*) *For every high Prieſt is taken from among men, and ordained for men in things pertaining to God.* The parts of his Prieſtly function are two; *Satisfaction* and *Interceſſion*: the former whereof giveth contentment to Gods *juſtice*; the latter ſoliciteth his *mercy*, for the application of this benefit to the children of God in particular. Whereby it commeth to paſs,
t Rom. 9. 15, 16. that God in (*t*) ſhewing mercy upon whom he wil ſhew mercy, is yet
u Rom. 3. 26. for his juſtice no loſer: being both (*u*) *juſt, and the juſtifier of him which beleeveth in Jeſus.*

x Heb. 9. 24. y Rom. 8. 34. Heb. 7. 25. By vertue of his *Intereceſſion,* Our Mediator (*x*) appeareth in the preſence of God for us, and (*y*) maketh requeſt for us. To this purpoſe the Apoſtle noteth, in the IIIIth to the *Hebrews*, I. *That we have a great high Prieſt, that is paſſed into the Heavens, Jeſus the Son of God.* ver. 14. II. *That we have not an high Prieſt which cannot be touched with the feeling of our infirmities, but was in all things tempted as we are, yet without ſin.* verſe 15. Betwixt the *having* of ſuch, and the *not having* of ſuch an Interceſſor, betwixt the *height* of him in regard of the one, and the *lowlineſs* in regard of his other nature, ſtandeth the comfort of the poor ſinner. He muſt be ſuch a tutor as taketh our caſe to heart:
z Heb. 2. 17. and therefore *z in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Prieſt.* In which reſpect as it was needful he ſhould partake with our fleſh and blood, that he might be tenderly affected unto his brethren: ſo likewiſe for the obtaining of ſo great a ſute, it behoved it ſhould be moſt dear to God the Father, and have ſo great an intereſt in him, as he might al-
a John 11. 42. waies be ſure to be *a* heard in his requeſts: who therefore could be no
b Mar. 3. 17. other, but he of whom the Father teſtified from Heaven; *b This is my beloved Son in whom I am wel pleaſed.* It was fit our Interceſſor ſhould
c Heb. 4. 16. be Man, like unto our ſelves, that we might *c boldly* come to him, and *find grace to help in time of need:* It was fit he ſhould be God, that he might *boldly* go to the Father, without any way diſparaging him; as
d Zech. 13. 7. being his *d fellow,* and *e equal.*
e Phil. 2. 6.

But ſuch was Gods *love* to juſtice, and *hatred* to ſin; that he would not have his *juſtice* ſwallowed up with mercy, nor *ſin* par-

pardoned without the making of fit reparation. And therefore our Mediatour must not look to procure for us a simple *pardon* without more adoe; but must be a *f propitiation* for our sins, and redeem us by sin and *g ransome*: and so not only be the master of our requests, to intreat the Lord for us; but also take upon him the part of an *h Advocate* to plead ful *satisfaction* made by himself, as our *i surety*, unto all the debt wherewith we any way stood chargeable. Now the *satisfaction* which our surety bound himself to perform in our behalf, was a double *debt*: the principal, and the accessory. The principal debt is obedience to Gods most Holy Law: which man was bound to pay as a perpetual tribute to his Creator, although he had never sinned; but, being now by his own default become bankrupt, is not able to discharge in the least measure. His surety therefore being to satisfie in his stead, none wil be found fit to undertake such a paiment, but he who is both God and man.

Man it is fit he should be, because man was the party that by the articles of the first Covenant was tied to this obedience; and it was requisite that, *k* as by one mans disobedience many were made sinners, so by the obedience of one man likewise many should be made righteous. Again, if our Mediatour were only God, he could have performed no obedience (the God-head being free from all manner of subjection: (and if he were a bare man, although he had been as perfect as *Adam* in his integrity, or the Angels themselves; yet being left unto himself amidst all the temptations of Satan and this wicked world, he should be subject to fal, as they were: or if he should hold out, as *l the elect Angels* did; that must have been ascribed to the grace and favour of another: whereas the giving of strict satisfaction to Gods *justice* was the thing required in this behalf. But now being God as wel as man, he by his own *m eternal Spirit* preserved himself without spot: presenting a far more satisfactory obedience unto God, then could have possibly been performed by *Adam* in his integrity.

For, beside the infinite difference that was betwixt both their *Persons*, which maketh the actions of the one beyond all comparison to exceed the worth and valour of the other: we know that *Adam* was not able to make himself holy; but what holiness he had, he received from him who created him according to his own Image: so that whatsoever obedience *Adam* had performed, God should have *n* eaten but of the fruit of the vineyard which himself had planted; and *o of his owne* would all that have been, which could be given unto him. But Christ did himself sanctifie that humane nature which he assumed; according to his own saying, *John* 17.19. *For their sakes I sanctified my self*: and so out of his own peculiar store did he bring forth those precious treasures of holy obedience, which for the satisfaction of our debt he was pleased to tender unto his Father. Again, if *Adam* had *p* done all things which were commanded him, he must for all that have said: *I am an unprofitable servant; I have done that which was my duty to do.* Whereas in

f ἱλασμός. Rom. 3. 25. 1 John 2. 2. & 4. 10.
g λυτρον ἀντὶ πολλῶν. Mat. 20. 28. ἀντὶ λυτρον ὑπὲρ πάντων. 1 Tim. 2. 6.
See Job 33. 24.
h 1 John 2. 1.
i Heb. 7. 22.
k Rom. 5. 19.
l 1 Tim. 5. 21.
m Heb. 9. 14.
n 1 Cor. 9. 7.
o Chro. 29. 14, 16.
p Luke 17. 10.

in the voluntary obedience, which Christ subjected himselfe unto, the case stood far otherwise.

q John 14.28. r Esa. 53. 11. Mat. 12. 18. f John 5. 18. t Zach. 13. 7.

True it is, that if we respect him in his humane nature, (q) *his Father is greater then he*; and he is his Fathers (r) *servant*: yet in that he said, and most truly said, *that God was his Father* (f) the Jews did rightly infer from thence, that he thereby *made himself equal with God*: (t) the Lord of Hosts himselfe hath proclaimed him to be *the man* that is *his fellow*. Being such a man therefore, and so highly born, by the priviledge of his birth-right, he might have claimed an exemption from the ordinary service whereunto all other men are tied: and by being (u) the Kings Son, have freed himselfe from the paiment of that tribute which was to be exacted at the hands of Strangers. When (x) the Father brought this his first-begotten into the world, he said; *Let all the Angels of God worship him*: and at the very instant wherein the Son advanced our nature into the highest pitch of dignity, by admitting it into the unity of his sacred Person, that nature so assumed was worthy to be crowned with all glory and honour: and he in that nature might then have set himself down (y) at the right hand of the throne of God; tied to no other subjection then now he is, or hereafter shall be, when after the end of this world he shall have delivered up the Kingdome to God the Father. For then also, in regard of his assumed nature, he (z) *shall be subject unto him that put all other things under him.*

u Mat. 17. 25, 26. x Heb. 1. 6. y Heb. 12. 2. z 1 Cor. 15. 27.

Thus the Son of God, if he had minded only *his own things*, might at the very first attained unto the joy that was set before him: but (a) looking *on the things of others*, he chose rather to come by a tedious way and wearisome journy unto it, not challenging the priviledge of a Son, but taking upon him the *form* of a mean *servant*. Whereupon in the daies of his flesh, he did not serve as an honourable Commander in the Lords host, but as an ordinary souldier: he *made himselfe of no reputation*, for the time as it were * emptying his self of his high state and dignity; *he humbled himself, and became obedient* until his death; being content all his life long to be (b) *made under the Law*: yea, so far, that as he was sent (c) *in the likeness of sinful flesh*, so he disdained not to be subject himself unto the law, which properly did concern *sinful flesh*. And therefore howsoever *Circumcision* was by right appliable only unto such as were (d) *dead in their sins, and the circumcision of their flesh*; yet he in whom there was *no body of the sins of the flesh* to be put off, submitted himself notwithstanding thereunto: not only to testifie his communion with the Fathers of the old Testament; but also by his means to tender unto his Father a bond, signed with his own blood, whereby he made himself in our behalf a debter unto the Law. *For I testifie* (saith the (e) Apostle) *to every man that is circumcised, that he is a debter unto the the whole law.*

a Phil. 2. verse 4. * Exinanivit seipsum Phil. 2. 7. b Gal. 4. 4. c Rom. 8. 3. d Col. 2. 11, 13. e Gal. 5. 3.

In like manner *Baptism* appertained properly unto such as were defiled, and had need to have their (f) sins washed away: and therefore when all the land of *Judea* and they of *Jerusalem* went out unto (g) *John, they were all Baptized of him in the river* Jordan *confessing*

f Gal. 5. 3. Mat. 3. 6. g Mat. 3. 5.

feſſing their ſinnes. Amongſt the reſt came our Saviour alſo: but the *Baptiſt* conſidering that he had need to be baptized by Chriſt, and Chriſt no need at all to be baptized by him, refuſed to give way unto that action; as altogether unbefitting the ſtate of that immaculate Lamb of God, who was to take away the ſin of the world. Yet did our Mediator ſubmit himſelfe to that Ordinance of God alſo: not only to teſtifie his communion with the Chriſtians of the new Teſtament; but eſpecially (which is the reaſon yielded by himſelfe) becauſe (*b*) *it became him it thus to fulfil all righteouſneſs.* And ſo having fulfilled all righteouſneſs, whereunto the meaneſt man was tyed, in the daies of his pilgrimage (which was more then he needed to had undergone, if he had reſpected only himſelfe:) the works which he performed were truly works of *ſupererogation*, which might be put upon the account of them whoſe debt he undertook to diſcharge; and being performed by the perſon of the Son of God, muſt in that reſpect not only be equivalent, but infinitely over-value the obedience of *Adam* and all his poſterity, although they had remained in their integrity, and continued until this hour, inſtantly ſerving God day and night. And thus for our main and principal debt of Obedience, hath our Mediator given ſatisfaction unto the juſtice of his Father; with (*i*) *good meaſure, preſſed down, ſhaken together and running over.*

b Mat. 3. 15.

i Luke 6. 38.

But beſide this, we were liable unto another debt; which we have incurred by our default, and drawn upon our ſelves by way of forfeiture and *nomine pœnæ.* For as *k* Obedience is a due *debt*, and Gods ſervants in regard thereof are truly *debters*: ſo likewiſe is ſinne a *l debt*, and ſinners *m debters*, in regard of the penalty due for the default. And as the paiment of the debt which commeth *nomine pœnæ*, diſchargeth not the tenant afterwards from paying his yearly rent, after the default hath been made, is no ſufficient ſatisfaction for the penalty already incurred. Therefore our ſurety, who ſtandeth chargeable with all our debts, as he maketh paiment for the one by his *Active*, ſo he muſt make amends for the other by his *Paſſive* obedience: he muſt firſt *n* ſuffer, and then enter into his glory. *o For it became him, for whom are all things, and by whom are all things, in bringing many ſonnes unto glory, to make the Captain of their ſalvation perfect* (that is, a perfect accompliſher of the works which he had undertaken) *through ſufferings.*

k Luke 17. 10.
l Rom. 8. 12. Gal. 5. 3.
m Mat. 6. 12. compared with Luke 11. 4. ὀφειλέται. Luke 13. 4. Mat. 13. 16.
n Luke 24. 26.
o Heb. 2. 10.

The Godhead is of that infinite perfection, that it cannot poſſibly be ſubject to any paſſion. He therefore that had no other nature but the Godhead, could not pay ſuch a debt as this; the diſcharge whereof conſiſted in ſuffering and dying. It was alſo fit, that Gods juſtice ſhould have been ſatisfied in that nature which had tranſgreſſed; and that the ſame nature ſhould ſuffer the puniſhment, that had committed the offence. *p Foraſmuch then as the children were partakers of fleſh and blood, he alſo himſelfe likewiſe took part of the*

p Heb. 2. 14, 15

ſame: that through death he might deſtroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their life time ſubject to bondage. Such and ſo great was the love of God
q Rom.8.12. the Father towards us, that *q he ſpared not his own Son, but delivered him up for us all:* and ſo tranſcendent was the love of the Son of God towards the ſons of men, that he deſired not to be ſpared; but rather then they ſhould lie under the power of death, was of himſelf moſt willing to ſuffer death for them: Which ſeeing in that infinite nature, which by eternall generation he received from his Father, he could not do; he reſolved in the appointed time to take unto himſelfe a Mother, and out of her ſubſtance to have a body framed unto
r Phil.2 8. himſelfe, wherein he might *r become obedient unto death, even the death*
ſ Heb.10.5,7. *of the Croſs,* for our redemption. And therefore *ſ* when he commeth into the world, he ſaith unto his Father: *A body haſt thou fitted me;*
t Ib.ver.9,10. *Loe, I come to do thy will O God.* By the which will (ſaith the *t* Apoſtle) *we are ſanctified, through the offering of the body of Jeſus Chriſt once for all.*

Thus we ſee it was neceſſary for the ſatisfaction of this debt, that our Mediator ſhould be Man: but he that had no more in him then a Man, could never be able to go through with ſo great a work. For if there ſhould be found a man as righteous as *Adam* was at his firſt Creation, who would be content to ſuffer for the offence of others: his ſuffering poſſibly might ſerve for the redemp-
u Rev.7.9. tion of one ſoul; it would be not ſufficient ranſome for thoſe *u*
x Rev.5.9. innumerable multitudes that were to be *x redeemed to God out of every kindred and tongue, and people, and Nation.* Neither could any Man or Angel be able to hold out, if a puniſhment equivalent to the endleſſe ſufferings of all the ſinners in the world ſhould at once be laid upon him. Yea, the very powers of Chriſt himſelf, upon
y Eſa.11.2. whom *y the ſpirit of might did reſt*, were ſo ſhaken in the ſharp
z Mar.14 33. encounter; that he, who was the moſt accompliſhed pattern of
Luke 22.14. all fortitude, ſtood *z ſore amazed*, and with *a ſtrong crying and*
a Heb.5.7 *teares* prayed that, *b if it were poſſible the hour might paſſe from*
b Mark.14.35, 36. *him.*

c Heb.10.12. *c* This man therefore being to offer one ſacrifice for ſinnes for ever; to the burning of that ſacrifice he muſt not only bring the
d Cant. 8. 6. *d* coals of his love as ſtrong as death, and as ardent as the fire which hath a moſt vehement flame, but he muſt add thereunto thoſe
e Eſa.33.14. *e* everlaſting burnings alſo, even the flames of his moſt glorious
f Heb.9.14. Deity: and therefore *f through the eternall ſpirit* muſt he *offer him-*
g Ibid. ver.12. *ſelfe without ſpot unto God*; that thereby he might *g* obtain for us an *eternall redemption.* The blood whereby the Church is purchaſed,
h Acts 20.28. muſt be *h Gods own blood*: and to that end muſt *i the Lord of*
i 1 Cor.2.8. *glory be crucified*; *k the Prince* and Author *of life be killed*; he *l*
k Acts 3.15. whoſe eternall *generation, no man can declare, be cut off out of the land*
l Eſa.53.8. *of the living*; and the *man* that is Gods own *fellow be* thus *ſmitten*;

ac-

according to that which God himſelfe foretold by his Prophet. (*m*) *Awake O ſword, againſt my ſhepherd, and againſt the man* that *is my fellow, ſaith the Lord of Hoſts: ſmite the Shepherd, and the ſheep ſhall be ſcattered.* The People of *Iſrael*, we read, did ſo value the life of *David* their King, that they counted him to be worth (*n*) *ten thouſand* of themſelves: how ſhall we then value the life of (*o*) *Davids Lord*; (*p*) who is *the bleſſed and only Potentate, the King of kings, and Lord of lords?* It was indeed our nature that ſuffered, but he that ſuffered in that nature (*q*) *is over all, God bleſſed for ever:* and for ſuch a perſon to have ſuffered but one houre, was more then if all other perſons had ſuffered ten thouſand millions of years.

m Zech. 13. 7. with Mat. 26. 31.
n 2 Sam. 18. 3.
o Mat. 22. 43, 44.
p 1 Tim. 6. 15. Rev. 19. 16.
q Rom. 9. 5.

But put caſe alſo, that the life of any other ſingular man might be equivalent to all the lives of whole mankind; yet the laying down of that life would not be ſufficient to do the deed, unleſs he that had power to lay it down had power likewiſe to take it up again. For, to be detained alwaies in that *priſon*, (*r*) *from whence there is no comming out before the paiment of the uttermoſt farthing*; is to lie alwaies under execution, and to quit the plea that full paiment of the debt wherein our ſurety ſtood engaged for us. And therefore the Apoſtle upon that ground doth rightly conclude; that *ſ if Chriſt be not raiſed, our faith is vain, we are yet in our ſinnes*: and conſequently, that as hee muſt bee *t delivered* to death *for our offences*, ſo he muſt be *raiſed again for our Juſtification*.

r Mat. 5. 26.
ſ 1 Cor. 15. 17.
t Rom. 4. 25.

Yea, our Saviour himſelfe knowing full well what he was to undergo for our ſakes, told us before-hand, that the *Comforter* whom he would ſend unto us, ſhould *u convince the world*, that is, fully ſatisfie the conſciences of the ſons of men, concerning that *x* everlaſting *righteouſneſs*, which was to be brought in by him, upon this very ground: *Becauſe I go to my father and ye ſee me no more.* For if he had broken priſon and made an eſcape, the paiment of the debt, which as our ſurety he took upon himſelfe, being not yet ſatisfied; he ſhould have been ſeen here again: Heaven would not have held him, more then Paradiſe did *Adam*, after he was fallen into Gods debt and danger. But our Saviour raiſing himſelfe from the dead, preſenting himſelfe in heaven before him unto whom the debt was owing, and maintaining his ſtanding here, hath hereby given good proofe, that he is now a free man, and hath fully diſcharged that debt of ours for which he ſtood committed. And this is the evidence we have to ſhew of that *righteouſneſſe*, whereby we ſtand juſtified in Gods ſight: according to that of the Apoſtle, (*y*) *Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth: who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again; who is even at the right hand of God, who alſo maketh interceſſion for us.*

u John 16. 10.
x Dan. 8. 14.
y Rom. 8. 33, 34.

Now although an ordinary man may eaſily part with his life;

yet doth it not lie in his power to resume it again at his own will and pleasure. But he that must do the turn for us, must be able
[x] John 10, 17, 18. to say as our JESUS did. *I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of my selfe: I have power to lay it down, and I have power to take it again.* And in another
[a] John 2.19,21 place: (a) *Destroy this Temple, and in three daies I will raise it up*; saith he unto the Jewes, *speaking of the Temple of his body*. An humane nature then he must have had, which might be subject to dissolution: but being once dissolved, he could not by his own strength (which was the thing here necessarily required) raise it up again; unless
[b] Rom. 1.4. he had (b) *declared* himselfe *to be the Son of God with power, by the resurrection from the dead*. The *Manhood* could suffer, but not overcome the sharpnes of death: the *Godhead* could suffer nothing, but overcome any thing. He therefore that was to suffer and to overcome death for us, must be partaker of both natures: that (c) *being put*
[c] 1 Pet. 3.18. *to death in the flesh*, he might be able also to *quicken* himself by his own Spirit.

And now are we come to that part of Christs mediation, which
[d] Eph. 1.14. concerneth the conveiance of (d) *the redemption of* this *purchased possession* unto the sonnes of men. A dear purchase indeed which was to be redeemed with no les price then the blood of the Sonne of God: but what should the purchase of a stranger have been to us? or what should we have been the better for all this; if we could not derive our descent from the purchaser, or raise some good title whereby we might estate our selves in his purchase? Now this was the manner in former time in *Israel*, concerning redemptions, that unto
[e] Ruth 3.12. & 4.ver. 1,3,4,7. him who was the next of kin, belonged the right of being (e) *Goel*, or the Redeemer. And *Job* had before that left this glorious profession
[f] Job 19.25, 26,27. of his faith unto the perpetual memory of all posterity. (f) *I know that my Goel* or *Redeemer liveth, and at the last shall arise upon the dust* (or, *stand upon the earth.*) *And after this my skin is spent; yet in my flesh shall I see God. whom I shall see for my self, and mine eies shall behold, and not another* for me. Where we may easily understand, that his and our Redeemer was to be the invisible God; and yet in his assumed flesh made visible even to the bodily eies of those whom he redeemed. For if he had not thus assumed our flesh; how should we have been of his blood, or claimed any kindred to him? and unless the *Godhead* had by a personall union been unseparably conjoined unto that flesh; how could he therein have been accounted our *next* of kinne?

For the better clearing of which last reason; we may call to
[g] 1 Cor. 15.47. mind that sentence of the Apostle. (g) *The first man is of the earth earthy: the second man is the Lord from Heaven*. Where notwithstanding there were many millions of men in the World betwixt these two; yet we see our Redeemer reckoned the *second man*; and why? but because these two were the only men who could be accounted the prime fountain from whence all the rest of mankind

mankind did derive their exiſtence and being. For as all men in the world by mean deſcents do draw their firſt originall *from the firſt man*: ſo in reſpect of a more immediate influence of efficiency and operation do they owe their being unto *the ſecond man*, as he is *the Lord from heaven*. This is Gods own language unto *Jeremy*; (*b*) *Before I formed thee in the belly, I knew thee*; and this is *Davids* acknowledgement, for his part; (*i*) *Thy hands have made me and faſhioned me*; (*k*) *thou haſt covered me in my mothers womb*: (*l*) *thou art he that took me out of my mothers bowels*; and *Jobs*, for his alſo (*m*) *Thy hands have made me and faſhioned me together round about: thou haſt cloathed me with skin and fleſh, and haſt fenced me with bones and ſinewes*; and the (*n*) Apoſtles for us all; *In him we live and move and have our being*; who inferreth alſo thereupon, both that *we are the off-ſpring* or *generation of God*; and that *he is not far from every one of us*; this being admitted for a moſt certain truth (notwithſtanding the oppoſition of all gainſaiers) that * God doth more immediately concur to the generation and all other motions of the creature, then any natural agent doth or can do. And therefore, (*o*) *if by one mans offence, death reigned by one*; *much more they which receive abundance of grace and of the gift of righteouſneſs, ſhal reign in life by one, Jeſus Chriſt*. Conſidering that this *ſecond* man is not only as univerſall a principle of all our beings, as was that *firſt*, and ſo may ſuſtain the common perſon of us all, as well as he; but is a farr more immediate agent in the production thereof: not, as the *firſt*, ſo many generations removed from us, but more neer unto us then our very next progenitors; and in that regard juſtly to be accounted our next of kinne, even before them alſo.

b Jer. 1. 5.
i Pſal. 119. 73
k Pſal. 139. 13.
l Pſal. 71. 6.
m Job 10. 8, 11.
n Acts 17. 27, 28, 29.
* See *Bradwardin. de cauſâ Dei. lib.* 1. *cap.* 3. & 41
o Rom. 5. 17.

Yet is not this ſufficient neither: but there is another kinde of generation required, for which we muſt be beholding unto *the ſecond man, the Lord from Heaven*; before we can have intereſt in this purchaſed *Redemption*. For as the guilt of the *firſt mans* tranſgreſſions is derived unto us by the means of carnall generation: ſo muſt the benefit of the *ſecond mans* obedience be conveyed unto us by ſpiritual generation. And this muſt be laid downe as an undoubted verity: that, (*p*) *except a man bee borne again, he cannot ſee the kingdome of God*; *and that* every ſuch muſt be (*q*) *borne not of blood, nor of the will of the fleſh, nor of the will of man, but of God*. Now, as our Mediator in reſpect of the Adoption of Sonnes, which he hath procured for us, (*r*) is not aſhamed to call us *Brethren*: ſo in reſpect of this new birth, whereby he getteth us to a ſpirituall and everlaſting life, he diſdaineth not to own us as his *Children* (*ſ*) When *thou ſhalt make his ſoul an offering for ſinne, he ſhall ſeed his ſeed*: ſaith the Prophet *Eſaias*. (*t*) *A ſeed ſhall ſerve him*; *it ſhall be accounted to the Lord for a generation*: ſaith his Father *David* likewiſe of him. And he himſelfe of himſelfe: (*u*) *Behold I, and the children which God hath given me*. Whence the Apoſtle deduceth this

p John 3. 3.
q John 1. 13.
r Heb. 2. 11.
ſ Eſa. 53. 10.
t Pſal. 22. 30.
u Heb. 2. 13.

conclusion: *For asmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.* He himself, that is, he was God equall to the Father: for who else was able to make this *y new creature* but the same *z* God that is the Creator of all things? (no less power being requisite to the effecting of this, then was at the first to the producing of all things out of nothing:) and the new *a* babes being to be *b born of the Spirit*; who could have power to send the *Spirit*, thus to beget them, but the Father and the Son from whom he proceeded? the same blessed Spirit, who framed the natural body of our Lord in the womb of the Virgin, being to new mould and fashion every member of his mystical body unto his similitude and likeness.

x Ibid. ver. 14.
y 2 Cor. 5. 7. Eph. 2. 10. Gal. 6. 15.
z John 1. 13. James 1. 18. 1 Pet. 1. 3. 1 John 5. 1.
a 1 Pet. 2. 2. with 1. 22.
b John 3. ver. 5, 6, &c.

For the further opening of which mystery (which went beyond the apprehension of *c Nicodemus*, though a *master of Israel*) we were to consider, that in every perfect generation, the creature produced receiveth two things from him that doth beget it: *Life* and *Likeness*. A curious Limner draweth his own sons pourtraicture to the life (as we say:) yet because there is no true life in it, but a likeness only, he cannot be said to be the begetter of his Picture, as he is of his son. And some creatures there be that are bred out of mud or other putrid matter, which although they have life, yet because they have no correspondence in likeness unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocal generation. Whereas in the right and proper course of generation (others being esteemed but monsterous births that swarve from that rule) every creature begetteth his like:

c Ibid. ver. 4, 9, 10.

——nec imbellem feroces
Progenerant aquilæ columbam.

Now touching our spiritual death and life, these sayings of the Apostle would be thought upon: *d we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again.* *e God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our sins, hath quickned us together with Christ.* *f And you being dead in your sins, and the uncircumcision of your flesh, hath he quickned together with him, having forgiven you all trespasses.* *g I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Sonne of God, who loved me and gave himself for me.* From all which we may easily gather, that if by the obedience and suffering of a bare man, though never so perfect, the most sovereign medicine that could be thought upon should have been prepared for the curing of our wounds: yet all would be to no purpose, we being found dead, when the medicine did come to be applied.

d 2 Cor. 5. 14, 15.
e Eph. 2. 4, 5.
f Col. 2. 13.
g Gal. 2. 20.

Our Physitian therefore must not onely be able to restore us

unto health, but unto life it ſelfe: which none can do, but the Father, Son, and holy Ghoſt; one God, bleſſed for ever. To which purpoſe, theſe paſſages of our Saviour are alſo to be conſidered. (*h*) *As the Father hath life in himſelf: ſo hath he given to the Son to have life in himſelfe.* (*i*) *As the living Father hath ſent me, and I live by the Father: ſo he that eateth me, even he ſhall live by me.* (*k*) *I am the living bread which came down from heaven; if any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world.* The ſubſtance whereof is briefly comprehended in this ſaying of the Apoſtle: (*l*) *The laſt man was made a quickning ſpirit.* An *Adam* therefore and perfect Man muſt he have been; that his fleſh, given for us upon the Croſs, might be made the conduit to conveigh life unto the world: and *a quickning ſpirit* he could not have been, unleſs he were *God*, able to make that fleſh an effectual inſtrument of life by the operation of his bleſſed Spirit. For, as himſelfe hath declared, (*m*) *It is the ſpirit that quickneth*; without it, *the fleſh would profit nothing.*

As for the point of ſimilitude and likeneſs: we read of *Adam*, after his fall, that he (*n*) *begat* a ſon *in his own likeneſſe after his Image.* And generally, as well touching the carnall as the ſpirituall generation, our Saviour hath taught us this leſſon, (*o*) *That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is Spirit.* Whereupon the Apoſtle maketh this compariſon betwixt thoſe who are born of that firſt man, who is of the earth earthy, and of the ſecond man, who is the Lord from Heaven. (*p*) *As is the earthy, ſuch are they that are earthy; and as is the heavenly, ſuch are they alſo that are heavenly: and as we have borne the Image of the earthy, we ſhall alſo bear the image of the heavenly.* We ſhall indeed hereafter bear it in ful perfection: when (*q*) *The Lord Jeſus Chriſt ſhall change our baſe body, that it may be faſhioned like unto his glorious body; according to the working, whereby he is able even to ſubdue all things unto himſelfe.* Yet in the mean time alſo, ſuch a conformity is required in us unto that heavenly man, that (*r*) *our converſation muſt be in heaven, whence we looke for this Saviour*: and that we muſt (*ſ*) *put off, concerning the former converſation, that old man, which is corrupt according to the deceitfull luſts, and be renewed in the ſpirit of our mind; and put on the new man, which after God is created in righteouſneſs and true holineſs.* For as in one particular point of domeſticall authority, (*t*) *the Man* is ſaid to be *the image and glory of God*, and the *Woman the glory of the Man*: ſo in a more univerſall manner is *Chriſt* ſaid to be (*u*) *the Image of God*, even (*x*) *the brightneſſe of his glory, ane the expreſſe Image of his perſon*, and we (*y*) *to be conformed to his Image, that he might be the firſt-born among* thoſe *many brethren*, who in that reſpect are accounted (*z*) *the glory of Chriſt.*

We read in the holy ſtory, that God (*a*) *took of the ſpirit which was upon* Moſes, *and gave it unto the ſeventy Elders*; that they might

(b 4) bear

b John 5.26.
i John 6. 57.
k Ibid. ver. 51.
l 1 Cor. 15.45.
m John 6.63.
n Gen. 5.3.
o John 3.6.
p 1 Cor. 15. 48, 49.
q Phil. 3.21.
r Ibid. ver. 20.
ſ Eph. 4. 22, 23, 24.
t 1 Cor. 11.7.
u 2 Cor. 4.4.
x Heb. 1. 3.
y Rom. 8.29.
z 2 Cor. 8.23.
a Num. 11. 17, 25.

bear the burden of the people with him, and that he might not bear it, as before he had done, himself alone. It may be, his burden being thus lightned, the abilities that were left him for government were not altogether so great, as the necessity of his former imployment required them to have been: and in that regard, what was given to his assistants, might perhaps be said to be taken from him. But we are sure the case was otherwise in him of whom now we speak: unto whom (*b*) *God did not* thus *give the Spirit by measure*. And therefore although so many millions of believers do continually receive this (*c*) *supply of the Spirit of Jesus Christ*; yet neither is that fountain any way exhausted, nor the plenitude of that wel-spring of grace any whit impaired or diminished: it being Gods pleasure (*d*) *That in him should all fulness dwel*, and that (*e*) *of his fulness all we should receive grace for grace*. That as in the natural generation there is such a correspondence in all parts betwixt the begetter and the Infant begotten, that there is no member to be seen in the Father, but there is the like answerably to be found in the child, although in a farre less proportion: so it falleth out in this spiritual, that for every grace which in a most eminent manner is found in Christ, a like grace will appear in Gods child, although in a farre inferiour degree; similitudes and likenes being defined by the Logicians to be comparisons made in *quality*, and not in *quantity*.

b John. 3. 34.

c Phil. 1. 19.

d Col. 1. 19.

e John 1. 16.

We are yet further to take it into our consideration, that by thus enlivening and fashioning us according to his own image, Christs purpose was not to raise a seed unto himself dispersedly and distractedly, but to (*f*) *gather together in one, the children of God that were scattered abroad*; yea and to (*g*) *bring all unto one head by himself, both them which are in heaven, and them which are on the Earth*; that as in the Tabernacle, (*h*) *the vail divided between the holy place and the most Holy*; but the curtains which covered them both were so coupled together with the taches, that it might stil (*i*) *be one Tabernacle*: so the Church Militant and Triumphant, typified thereby, though distant as farre the one from the other, as Heaven is from Earth, yet is made but one Tabernacle in Jesus Christ; (*k*) *in whom all the building fitly framed together groweth unto an holy Temple in the Lord*, and *in whom all of us are builded to God for an habitation of God through the Spirit*.

f John 11. 52.

g Eph. 1. 10.

h Exod. 26. 33.

i Ib. v. 6. & 11.

k Eph. 2. 21, 22.

The bond of this mysticall union betwixt Christ and us (as (*l*) elsewhere hath more fully been declared) is on his part that (*m*) *quickning Spirit*, which being in him as the Head, is from thence diffused to the spirituall animation of all his members: and on our part (*n*) *Faith*, which is the prime act of life wrought in those who are capable of understanding by that same Spirit. Both whereof must be acknowledged to be of so high a nature, that none could possibly by such ligatures knit up so admirable a body, but he that was God almighty. And therefore although we did suppose such a man might be found who should performe the

l Sermon to the Commons of the House of Parliament, anno 1620.

m John 6. 63. 1 Cor. 15. 45. 1 Pet. 3. 18. 1 Joh. 5. 6. 1 Rom. 8. 9. 1 John 3. 24. & 4. 13.

n Gal. 2. 20. & 5. 5. & 3. 11. Eph. 3. 17.

the Law for us, ſuffer the death that was due to our offence and overcome it; yea, and whoſe obedience and ſufferings ſhould be of ſuch value, that it were ſufficient for the redemption of the whole world: yet could it not be *efficient* to make us live by faith, unleſs that Man had been able to ſend Gods Spirit to apply the ſame unto us.

Which as no bare Man or any other Creature whatſoever can doe; ſo for *Faith* we are taught by St (o) *Paul* that it is the *operation of God*, and a *work of* his *power*, even of that ſame power wherewith Chriſt himſelf was raiſed from the dead. Which is the ground of that praier of his, that the eies (p) of our underſtanding being enlightned, we might know *what is the exceeding greatneſs of his power to us-ward who beleeve; according to the working of his mighty power, which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places farre above all Principality, and Power, and Might, and every Name that is named not only in this world, but alſo in that to come: and hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulneſs of him that filleth all in all.*

o Col. 2. 12. 2 Theſ. 1. 11.

p Epheſ. 1. 19, 20, &c.

Yet was it fit alſo, that this *Head* ſhould be of the ſame nature with the *Body* which is knit unto it; and therefore that he ſhould ſo be God, as that he might partake of our fleſh likewiſe. (q) *For we are members of his body*, ſaith the ſame Apoſtle, *of his fleſh, and of his bones.* And (r) *except yee eat the fleſh of the Son of man*, ſaith our Saviour himſelfe, *and drink his blood, yee have no life in you.* (ſ) *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.* Declaring thereby, *firſt*, that by his myſtical and ſupernatural union, we are as truly conjoined with him, as the meat and drink we take is with us; when by the ordinary work of Nature, it is converted into our own ſubſtance. *Secondly*, that this conjunction is immediately made with his humane nature. *Thirdly*, that the (t) *Lamb ſlain*, that is, (u) *Chriſt crucified*, hath by that death of his, made his fleſh broken, and his blood powred out for us upon the Croſs, to be fit food for the ſpiritual nouriſhment of our ſouls; and the very wel-ſpring from whence, by the power of his Godhead, all life and grace is derived unto us.

q Epheſ. 5. 30.

r John 6. 53.

ſ Ibid. ver. 56.

t Rev. 5. 12. & 13. 8.

u 1 Cor. 1. 23. & 2. 2.

Upon this ground it is, that the Apoſtle telleth us that we (x) *have boldneſs to enter into the Holieſt by the blood of Jeſus; by a new and living way which he hath conſecrated for us, through the vail, that is to ſay, his fleſh.* That as in the Tabernacle, there was no paſſing from the Holy to the moſt holy place, but by the vail: ſo now there is no paſſage to be looked for from the Church Militant to the Church Triumphant, but by the fleſh of him, who hath ſaid of himſelf; (y) *I am the way, the truth and the life, no man commeth unto the Father but by me.* Jacob in his dream beheld (z) *a ladder ſet upon the earth, the top whereof reached to Heaven, and the Angels of God aſcending and deſcending on it, the Lord* himſelfe *ſtanding*

x Heb. 10. 19, 20.

y John 14. 6.

z Gen. 28. 12, 13.

ding above it. Of which viſion none can give a better interpretation then he, who was prefigured therein, gave unto *Nathaneel.* (*a*) *Hereafter you ſhall ſee heaven opened, and the Angels of God aſcending and deſcending upon the Son of man.* Whence we may collect, that the only means whereby God ſtanding above, and his *Iſrael* lying here below are conjoined together, and the only ladder whereby Heaven may be ſcaled by us, is the *Son of man*; the type of whoſe fleſh, the *veil*, was therefore commanded to be (*b*) made with *Cherubims*; to ſhew that we come (*c*) *to an innumerable company of Angels*, when we come to *Jeſus, the Mediator of the New Teſtament*: who as the head of the Church hath power to (*d*) *ſend forth all thoſe miniſtring ſpirits, to miniſter for them who ſhall be Heirs of ſalvation.*

a John 1.51.

b Exod. 26.31. & 6. 35.

c Heb. 12. 22, 24.

d Heb. 1. 14.

Laſtly, we are to take it into our conſideration, that as in things concerning God, the main execution of our Saviours *Prieſthood* doth conſiſt; ſo in things concerning man; he exerciſeth both his *Propheticall* Office, whereby he openeth the will of his Father unto us, and his *Kingly*, whereby he ruleth and protecteth us. It was indeed a part of (*e*) the *Prieſts* Office in the old Teſtament, to inſtruct the people in the law of God; and yet were (*f*) they diſtinguiſhed from *Prophets*: like as in the new Teſtament alſo, (*g*) *Prophets* as well as *Apoſtles*, are made a different degree from ordinary *Paſtours* and *Teachers*, who received not their doctrine by immediate inſpiration from heaven; as thoſe other (*h*) *Holy men of God* did, *who ſpake as they were moved by the holy Ghoſt.* Whence S. *Paul* putteth the Hebrews in mind, that *God who* (*i*) *in ſundry parts and in ſundry manners ſpake in time paſt unto the Fathers by the Prophets, hath in theſe laſt daies ſpoken unto us by his Son* Chriſt Jeſus: whom therefore he ſtileth (*k*) *the Apoſtle*, as well as *the high Prieſt of our profeſſion*; *who was faithful to him that appointed* him, *even as* Moſes *was in all his houſe.*

e Deut. 33. 10. Hag. 2. 11. Mal. 2. 7.

f Eſa. 28. 7. Jer. 6. 13. & 8. 10. & 14. 18. & 23. 11, 33, 34. Lam. 2. 10

g Eph. 4. 11.

h 2 Pet. 1 21.

i πολυμερῶς καὶ πολυτρόπως. Heb. 1. 1.

k Heb. 3, 1, 2.

Now *Moſes*, we know, had a ſingular preheminence above all the reſt of the Prophets: according to that ample teſtimony which God himſelfe giveth of him. (*l*) *If there be a Prophet among you, I the Lord will make my ſelfe known unto him in a viſion, and will ſpeak unto him in a dream. My ſervant* Moſes *is not ſo, who is faithfull in all mine houſe: with him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the Lord ſhall hee behold.* And therefore we finde, that our Mediatour in the execution of his Propheticall Office is in a more peculiar manner likened unto *Moſes:* which he himſelfe alſo did thus foretell (*m*) *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy Brethren, like unto me; and unto him ye ſhall hearken. According to all that thou deſiredſt of the Lord thy God in* Horeb, *in the day of the aſſembly, ſaying, Let me not hear againe the voice of the Lord my God; neither let me ſee this great fire any more, that I die not. And the Lord ſaid unto me, They have well ſpoken, that which they have ſpoken. I will raiſe them up a Prophet from among their brethren like unto thee, and will put my words in his*

l Num. 12. 6, 7, 8.

m Deut. 18. 15, 16, &c. Acts 3. 22, 23.

his mouth, and he shal speak unto them all that I shal command him. And it shal come to pass, that whosoever wil not hearken unto my words, which he shal speak in my name, I wil require it of him.

Our *Prophet* therefore, must be a Man raised from among his Brethren the *Israelites*, (*n*) (*of whom, as concerning the flesh*, he came) who was to perform unto us, that which the Father requested of *Moses*: (*o*) *Speak thou to us and we wil hear; but let not God speak with us, lest we die.* And yet (that in this also we may see, how our Mediator had the preheminence) (*p*) when *Aaron*, and all the children of *Israel* were to receive from the mouth of *Moses* all that the Lord had spoken with him in Mount *Sinai, they were afraid to come nigh him*, by reason of the glory of his shining countenance: so that he was fain to put a vail over his face, while he spake unto them that which he was commanded. But that which for a time was thus (*q*) *made glorious, had no glory in respect of the glory that excelleth*; and both the *glory* thereof, and the *vail* which covered it, are now abolished in *Christ*: the vail of whose flesh doth so overshadow (*r*) *the brightness of his glory*, that yet under it we may (*s*) *behold his glory, as the glory of the only begotten of the Father*; yea, and (*t*) *we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.*

n Rom. 9. 5.
o Exod. 20. 19. Deut. 5. 25, 27.
p Exod. 34. 30, 32, 33.
q 2 Cor. 3. 7, 10, 11, 13.
r Heb. 1. 3.
s John 1. 14.
t 2 Cor. 3. 11.

And this is daily effected by the power of the Ministry of the Gospel, instituted by the authority, and seconded by the power of this our great Prophet: whose transcendent excellency beyond *Moses* (unto whom, in the execution of that function he was otherwise likened) is thus set forth by the Apostle. *u* He is *counted worthy of more glory then* Moses, *in as much as he who hath builded the house hath more honour then the house. For every house is builded by some one: but he that built all things is God. And* Moses *verily was faithful in all his house, as a servant, for a Testimony of those things which were to be spoken after: but Christ, as the Sonne, over his own house x.* This house of God is no other then *the Church of the living God*: whereof as he is the only *Lord*, so he is also properly the only *Builder*. Christ therefore being both the *Lord* and the *y Builder* of his Church, must be God as well as Man: which is the cause, why we find all the several mansions of this *z great house* to carry the title indifferently of the *a Churches of God*, and the *b Churches of Christ*.

u Heb. 3. 3, 4, 5, 6.
x 1 Tim. 3. 15.
y Mat. 16. 18.
z 2 Tim. 2. 20.
a 1 Cor. 11. 16.
b Rom. 16. 16.

True it is that there are other ministerial *builders*, whom Christ emploied in that service: this being not the least of those gifts which he bestowed upon men at his triumphant ascension into Heaven, that *c* he gave not only ordinary *Pastours* and *Teachers*, but *Apostles* likewise, and *Prophets*, and *Evangelists*; for the *perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ.* Which, what great power it requireth, he himself doth fully express in passing the grant of this high Commission unto his Apostles. *d All power is given unto me in Heaven and in Earth. Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son,*

c Eph. 4. 11, 12
d Mat. 28. 18, 19, 22.

and

and of the holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the World. Amen.

e 1 Cor. 15. 10. S. *Paul* professeth of himselfe, that he *e laboured more abundantly then all* the rest of the Apostles: *yet not I*, saith he, *but the grace of God* f 1 Cor. 3. 9, 10 *which was with me.* And therefore although *f according to that grace of God which was given unto him*, he denied not but that, *as a wise Master-builder, he had laid the foundation*; yet he acknowledgeth that they upon whom he had wrought, were *Gods building*, as wel as *Gods husbandry*. For, *who*, saith g he, *is* Paul, *and who is* Apollo, *but Ministers by whom you beleeved, even as the Lord gave to every man? I have planted*, Apollo *watered: but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the encrease.* g Ibid. v. 5, 6, 7.

Two things therefore we find in our great *Prophet*, which do farre exceed the ability of any bare Man; and so do difference him from all the (*b Holy Prophets, which have been since the world began.* b Luke 1. 70. For *first*, we are taught; that (*i*) *no man knoweth the Father, save the Sonne, and he to whomsoever the Son will reveal him*: and that i Mat. 11. 27. (*k*) *no man hath seen God at any time*; but *the only begotten Son, which is in the bosome of the Father, he hath declared him.* Being in his *bosome*, he is become conscious of his secrets, and so out of his own immediate knowledge, inabled to discover the whole will of his Father unto us; whereas all other Prophets and Apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witnes that place of S. *Peter*, for the Pro- k John 1. 18. phets: (*l*) *Of which salvation the Prophets have enquired, and searched diligently, who propheſied of the grace that should come unto you; searching what or what manner of time* THE SPIRIT OF CHRIST WHICH WAS IN THEM *did signifie, when it testified before hand the sufferings of Christ, & the glory that should follow.* And for the Apostles, those heavenly words which our Savior himself uttered unto l 1 Pet. 1. 10, 11. them, whilst he was among them: (*m*) *When the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorifie me: for he shall receive of mine and shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.* m John 16 13, 14, 15.

Secondly, all other Prophets and Apostles can do no more (as hath been said) but plant and water; only God can give the encrease: they may teach indeed and Baptize; but unless Christ were with them by the powerfull presence of his Spirit, they would not be able to save one soul by that Ministry of theirs. *We* (*n*) *as* n 1 Pet. 2. 5. *lively stones, are built up a spirituall house*: but, (*o*) *except the Lord* o Psal. 127. 1. *do build this house, they labour in vain that build it.* For who is able to breath the spirit of life into those dead stones, but he of whom it is written; (*p*) *The hour is comming and now is*, when the dead shall p John 5. 25.

hear

hear the voice of the Son of God; and they that hear it shall live. and again, (q) *Awake thou that sleepest, and arise from the dead; and Christ shall give thee light.* Who can awake us out of this dead sleep, and give light unto these blind eies of ours; but the Lord our God, unto whom we pray, that he would (r) *lighten our eies, lest we sleep the sleep of death.*

And as a blind man is not able to conceive the distinction of colors, although the skilfullest man alive should use all the art he had to teach him; because he wanteth the sense whereby that object is discernable: so (s) *the natural man perceiveth not the things of the Spirit of God (for they are foolishness unto him;) neither can he know them, because they are spiritually discerned.* Whereupon the Apostle concludeth, concerning himself and all his fellow-labourers, that (t) *God who commanded the light to shine out of darkness, hath shined in our hearts; to give the light of the knowledge of the glory of God, in the face of Jesus Christ. But we have this treasure in earthen vessels; that the excellency of the power may be of God, and not of us.* Our Mediator therefore (who must (u) *be able to save them to the uttermost that come unto God by him*) may not want the excellency of the power, whereby he may make us capable of this high knowledge of the things of God, propounded unto us by the ministry of his servants: and consequently in this respect also, must be *God* as well as *Man.*

There remaineth the *Kingdome* of our Redeemer: described thus by the Prophet *Esay* (x) *Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdome; to order it and to establish it with judgement and with justice, from henceforth even for ever.* And by *Daniel* (y) *Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of dayes; and they brought him near before him. And there was given him Dominion, and Glory, and a Kingdome, that all People, Nations and Languages should serve him, his dominion is an everlasting dominion, which shall not passe away; and his Kingdome that which shall not be destroied:* and by the Angel *Gabriel*, in his imbassage to the blessed Virgin. (z) *Behold, thou shalt conceive in thy womb, and bring forth a Son, and thou shalt call his name Jesus. He shall be great, and shal be called the Son of the highest; and the Lord God shall give him the Throne of his Father* David: *And he shall reign over the house of* Jacob *for ever; and of his Kingdome there shall be no end.*

This is that new (a) *David* our King, whom God hath raised up unto his (b) own *Israel:* who was in truth, that which He was called; the Son of *Man*, and the Son of the *Highest.* That in the one respect, (c) we may say unto him, as the *Israelites* of old did unto their *David*; (d) *Behold, we are thy bone and thy flesh*: and in the other, sing of him as *David* himself did (e) *The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.* So that the promise made unto our first Parents, that (f) *the seed of the woman should bruise the Serpents head,* may wel stand with that other saying of Saint *Paul*: that (g) *the God of peace shal bruise Satan under our feet.* Seeing (h) for this very *purpose the Son of God was manifested* (i) in the flesh, *that he might destroy the works of the Devil.* And stil that foundation of God wil remain unshaken: *I* (k) even *I* am *the Lord, and beside me there is no Saviour* (l) *Thou shalt know no God but me: for* there *is no Saviour beside me.*

Two

q Eph. 5. 14.
r Psal. 13. 3.
s 1 Cor. 2. 14.
t 2 Cor. 4. 6, 7.
u Heb. 7. 25.
x Esa. 9. 7.
y Dan. 7. 13, 14
z Luke 1. 31, 32, 33.
a Jer. 30. 9. Hos. 3. 5. Ezek. 34. 23. & 37. 24.
b Gal. 6. 16.
c Eph. 5. 30.
d 2 Sam. 5. 1.
e Psal. 110. 1. Mat. 22. 43, 44. Acts 2. 34, 35.
f Gen. 3. 15.
g Rom. 16. 20.
h 1 John 3. 8.
i 1 Tim. 3. 16.
k Esa. 43. 11.
l Hos. 13. 4.

Have especial branches there be of this Kingdome of our Lord and Saviour: the One of *Grace*, whereby that part of the Church is governed, which is Militant upon Earth; the other of *Glory*, belonging to that part which is Triumphant in Heaven. Here upon Earth, as by his Prophetical Office he worketh upon our Mind and Understanding, so by his Kingly, he ruleth our Will and Affections; (*m*) *casting down imaginations and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.* Where, as we must needs acknowledge, that (*n*) *it is* GOD *which worketh in us both to will and to do*, and that it is (*o*) he which *sanctifieth us, both he and we* taught likewise to believe; (*p*) *both he who sanctifieth, and they who are sanctified are all of one*, namely, of one and the self-same mass: therefore that the sanctifyer might *not be ashamed to call* those, who are sanctified by him, his *brethren*, that as their nature was corrupted, and their blood tainted in the first *Adam*, so it might be restored again in the second *Adam*, and that as from the one a corrupt, so from the other a pure and undefiled Nature might be transmitted unto the heirs of salvation.

(*q*) The same (*q*) God that giveth *grace*, is he also that giveth *glory*: yet so, that the streams of both of them must run to us through the golden pipe of our Saviours humanity. (*r*) *For since by man came death, by man came also the resurrection of the dead.* Even by that man who hath said (*s*) *whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise them up at the last day.* Who then (*t*) shal *come to be glorified in his Saints, and to be made marvelous in all them that believe*: and (*u*) shal *change their base body of ours, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.* Unto him therefore that hath thus (*x*) *loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and his Father; to him be glory and dominion for ever and ever.* AMEN.

Phil. 3. 8. *I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.*

FINIS.

3